

A
SERMON

Preach'd at
BIDDEFORD,



IN THE
County of Devon,

On the Fifth of *November*, 1688.

By JAMES WOOD, Minister
of the Gospel there.



L O N D O N:
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SEYMOUR

BRIDGE

CHURCH

THE CHURCH

1888

1888

I

A
CAVEAT
AGAINST
False Teachers.

FROM
MATTH. VII. 20. *Wherefore by
their Fruits ye shall know them.*

CH R I S T, in his Sermon on the Mount, before his Disciples, to the Multitude, eminently discharges his Prophetical Office. It is begun at the beginning of *Chap. 5.* continued through *Chap. 6.* and ended with the end of this *Chap. 7.* His great work in this Sermon is to retrieve the Law from the

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the false glosses which the *Pharisees* had corrupted it with: Having done much this way, at *vers.* 15. of this *Chap.* (to lead you no further back for the relation of the words read) he gives them a Caution to beware of false Teachers, advising them to beware of such, by two Arguments, *viz.* The danger adjoyn'd, and the pernicious effect; both illustrated by a similitude: The danger, by *Sheeps cloathing*, *i. e.* an appearance of simplicity in words and deeds: The effect, by the ravening of *Wolves*.

In Sheeps cloathing.] 'Tis not so much in Cloath, cloathing made of Wool, shorn off the Sheep's back, as in the very Sheep's skins themselves, that they may seem sheep without. So the Apostle speaks of the true Servants of God, that they wandered in Sheep-skins, (a) *Heb.* 11. 37. It seems to have been the use of the Prophets of the Lord to wear such. So is it spoken of *Elijah*, 1 *Kings* 19. 13. 2 *Kings* 2. 13. where we read *Mantle*; the *Greek* Version hath the (b) same word

(a) *μελωται.*

(b) *μελωτην.*

word that the Apostle useth, which they might wear, partly to shew how far they were from Pride in Apparel, (Cardinal Wolsey is said to be the first Man that brought in the wearing of Silk by the Clergy in England) partly necessitated thereto by their Poverty under Persecution. And our Lord may be understood under this one particular of Cloathing, to intend all outward shews of Innocence, in Countenance, Words, and Operose Rites, especially those good words and (c) fair speeches mentioned by the Apostle, *Rom. 16. 18.* By such Garbs, and such Tongues, it seems, the false Prophets designed to deceive, *Zech. 13. 4.*

But how shall these false Teachers be known, that they may be shun'd? This the Lord speaks, *vers. 16.* by their *Frutts*, which he illustrates by the similitude of Shrubs and Trees, which seem to have been as Proverbial among that People. Which words are repeated in *vers. 20.* with the Addition of one word in the beginning of the Verse, which we translate

(d) *ἄρα*]
Nempe igitur.
Mibi idem
valet quod
ἄρα ἔν.
Et præter illa-
tionem, habet
etiam vim con-
firmandi. Bez.

state *Wherefore* ; in (d) *Beza's Account*, speaking not only an illation, but also a confirmation of this Assertion. Hence then we may observe,

Doct. That false Teachers are best known by their Fruits. This is plainly our Lord's Assertion, *vers. 16.* and repeated, *vers. 20.* Now, *what can he do that cometh after the King ?* What need any further Testimony, after this full Evidence ? Our work must be to enquire, first, what those Fruits are, by which these false Teachers may be known ; secondly, how evidential, or plainly discovering these false Teachers, those Fruits are.

First, What are those Fruits ? Their Doctrines, say (e) some ; their Works, say (f) others ; both, say I ; their Preachings and their Practises.

(e) *Ham. Smid.*
Pisc.
 (f) *Manß.*
Mald. Gros.

First, their Doctrines ; we will enumerate some few of many.

1. All Doctrines that oppugn or abase the Person or Offices of the Lord Jesus Christ, are false Doctrines, and Discoveries

coveries of false Teachers, 1 *John* 2. 22.
 & 4. 3. The great design of God, in and
 by the Gospel, is to conciliate Honour to
 Jesus Christ, *John* 5. 23. & 6. 27. & 8.
 54. To detract therefore from him, is to
 profess Hostility against God. The de-
 nyng his Natures, confounding or divi-
 ding them in his Person; the decrying or
 vacating his Offices, or setting up any
 thing in competition with any of them,
 is to deny the work for which he was sent
 into the World, and the Office commit-
 ted to him by the Father, and this is *Anti-
 Christ*. If Jesus be not acknowledged to
 be *Immanuel*, the Word made Flesh, in
 which he ascended into Heaven, in the
 sight, by the attestation of his Disciples,
 where he sits at the Right Hand of the
 Majesty and Glory of the Father, in his
 Father's Throne, *Rev.* 3. 23. (g) The
 Power of Divine Majesty, wherein none
 may sit but God, and the God-man Je-
 sus Christ: In this glorified Nature shall
 he come to Judgment, having Power to
 Judge as the Son of Man, *John* 5. 27.

Antichrist (g)

(g) *Jos. Mede.*
Apost. of the
latter Times,
Part 1. ch. 7.
pag. (mibi)
 639.

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Acts 17. 31. In any of these respects to deny the Person, or the Offices of Christ, as Prophet, Priest, and King, is to militate against the whole Gospel; and whosoever teacheth so, whatever pretences he may have of Piety and Zeal, is yet a false Teacher.

Secondly, Doctrines that depress, or derogate any thing from the Grace of God, are false Doctrines. God in the Gospel hath opened the large Treasuries of his Grace; and all that he doeth towards Sinners in and by Christ for their Salvation, is to magnifie and exalt this his free Grace, *Ephes.* 1. 6. *Tit.* 3. 4, 5. Kindness, Mercy, and (by a (b) peculiar Name) Love to Man: Whatever in this matter of Salvation any arrogate to Man, they derogate from the Lord's free Grace. With what plainness doth the Apostle repress the insolency of Man in this thing, *1 Cor.* 4. 7. Who maketh thee to differ? What hast thou, that thou dost not receive? and how proud and anti-Evangelical was that answer of

Gre-

False Teachers.

7

Grevinchows, (1) I have made my self to differ. Those that talk of their Works, and are much with their *hec ego feci*, (this and that I have done) Luther well calls *faeces*, i. e. Lees, Dregs. They that preach up any thing besides the Grace of God, in contriving and effecting the Salvation of Sinners, are false Teachers.

(1) *Ego me ipsum differui.*

Thirdly, Doctrines contrary to the conductive Principles of Men, and Christians, are false Doctrines. God hath vouchsafed Men in common with other Creatures, Sense; Christians with other Men, Reason; and peculiar to them, Faith. These are principles by which we judge of things in their Sphere. The first discerning principle is Sense: to say, or preach, any Doctrine that makes all the Senses of all sound Men about their proper Objects duly placed, Fallible, is to say, that no certainty can be had in any thing. Reason is the next discerning Principle; and though many things in Christianity may be above, and be-

god now (1)
also manner
his, stand in
-mi old world
from his
-me with
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yond natural Reasons perception, as depending on pure Revelation: yet to bring any Doctrine that is repugnant to Reason; as that the same thing should be, and not be, at the same time, &c. is to bid defiance to the God of Reason: seeing though our Reason cannot perceive some of those Doctrines, yet is there the greatest Reason to receive them, because of Divine Revelation. Which is the foundation of the third discerning Principle, *viz.* Faith proper to the Christian, whose all is subjected unto the Divine Pleasure made known. The Obedience of Faith is to submit all to the Lord speaking, as *Simon* letting down the Net at Christ's word, *Luke 5. 5.* obeying that (k) against all appearances to the contrary. Doctrines repugnant to all, or any of these Principles cannot be true.

Fourthly, Anti-magistratical Doctrines are false, contrary to the word of God; and to his Nature, who is a God of Order in the World, as well as in the Churches;

(k) *Non hoc tantum vult, se jubente, sed fretus solo imperio suo, cum res cetera omnes sui nostre adversentur.*
Grot.

Churches; and hath made Subjection to Superiours a piece of Moral Duty, a breach of which, in rising up against the Magistrate, was so severely punished by the Lord in *Korah, Datban, and Abiram*, Num. 16. for it seems to be the Principality and Ruledom of *Moses*, that they did mostly rise up against, ver. 13. the New Testament, is no less expresse for Subjection to civil Powers than the Old, Rom. 13. 1, *Every soul*] these things are commanded to all, (saith *Chrysostom*, on the place) whether Priests, or Monks, and not only to secular Men,---tho thou be an Apostle, tho an Evangelist, tho a Prophet, whoever else thou art: He saith not simply, Obey, but be Subject: thus *Chrysostom*. The Apostle *Peter* accords with his Brother *Paul* herein also, 1 Pet. 13. *Submit your selves to every ordinance of man, for the Lord's sake, i. e. to every Magistrate, or form of Government: Not but that Government is an Ordinance of God, and Governours are appointed by God; but it is called* (1) the

(k) ἀνθρώπων
κτίστη.

(m) See *Gurb.*
† *ft B. & Pijf.*
in loc.

(n) *Eft Gurb.*

(l) the Creature of Man, because it is born by Men, by Men they are chosen, and for the good of Men (m): And he adds, every Creature, or Ordinance of Man, to note, That not the Qualities of the Persons, but the Office ought to be regarded; as if he had said, to whatsoever Ruler, whether he be Jew or Gentile, Christian, or Infidel, Good, or Bad (n). Some by Ordinance here understand every Constitution or Law of Man: but that cannot accord with the Apostles Distribution following, whether to the King as Supream, &c. Nor can they shew that the word here render'd Ordinance, is any where so taken: it must be therefore every Magistrate, or Governour that the Apostle requires subjection to. Subversion of Government, speaking evil of Governours, is contrary to the Genius of the Gospel. Tho' it be not now new, but an old Reproach of Satan to render Christians Odious by such Suggestions, as being contrary to Governments; yet the Apostles in their, and the

the Primitive Christians in their Times have fully protested against it.

Secondly, false Teachers may be known by their Works and Practices. See two or three.

First, Deceitful. The Gospel is full of, and highly commands Simplicity Plainness, like good Father *Jacob*, Gen. 25. 27. without Welt, or Guard, Guile, or Gall, without Deceit, as the (o) Greek (o) *ἀπλως* there like *Nathaniel*, *Jo.* 1. 47. in whom no Guile. But when Men can turn themselves into all shapes, to atchieve their ends, be any thing, do any thing to promote their Designs; this speaks them not of God. This is that (p) Craftiness which the New Testament condemns, *Luke* 20. 23. *1 Cor.* 3. 19. *2 Cor.* 11. 3. *Ephes.* 4. 14. This the Apostle puts off from himself, and Companions in the Ministry, *2 Cor.* 4. 2. not walking in Craftiness. The Ministers of Christ hated Legerdemain, and underhand dealings. They that do evil hate the Light, and love to lurk.

(p) *παραπρία.*
Significat
quandum ad
male agendum
soleritiam, lon-
go usu, &
tractandis re-
bus omnibus,
questiam.

Second--

Secondly False: speak one thing, and think another, pretend one thing, and intend another. When there is no Truth in Mens Words, or Deeds, *Hof.* 4. 1, 2. No Truth,---- by Swearing and Lying. Water-men look one way, and row another, scarce know where ever to find them Children of their Father, the Devil, a Lyar from the beginning; if ever speak Truth, 'tis with a design to deceive. *Doeg* is called a false Tongue, *Psal.* 120. 3. tho he spoke but the Truth against the Lord's Priests, because not for any Love to the Truth, nor for respect to Justice, nor for the bettering either of *Saul*, or the Priests, but only to prejudice these, and incense the other. *David* hated false ways, *Psal.* 119. 104, 128. so do all whose Hearts are right with God.

Thirdly, Bloody: Satan was first a subtle Lyar, and then a Murderer; so are his Brats. False Teachers are usually full of Cruelty. We have a Law, and by our Law he ought to die. 'Tis they
that

that find themselves destitute of the Power of the word Usually, that cry out for the Violence of the Sword. Not so, the Apostles of Jesus Christ, who were Tender, Compassionate, like Indulgent Fathers to Children, *1 Thes. 2. 11. Yea to the ignorant and the erring, 2. Tim. 24. 25, 26.* The Church did then thrive best, and spread most when the Secular Arms were against it. Bloody and deceitful Men are put together more than once in the *Psalms*. Christ's true Ministers desire to commend themselves to Men's Conscience in the Evidence of plain Gospel Truth, as being Weapons Mighty through God, to the pulling down of strong Holds, &c. They are false Teachers that are Cruel and Bloody.

The second thing is, How false Teachers come thus to be known by their Fruits? Take this from the Mouth of our Lord, *Mat. 12. 34. Out of the abundance of the heart the mouth speaketh*; and by a parity of Reason it may be extended to Actions also. The Philosopher

C

could

could say to a Lad, *Speak that I may see thee.* Yet here the constant Frame of the Heart must be intended, not while under some Temptation or Constraint. *David* seems to have exercised some more than common Cruelty towards the *Ammonites*, whilst he lay in the Lethargy of his Sin, 2 *Sam.* 12. 31. which at another time, he who had so often forgiven Injuries without Revenge, would not have done. Christ alludes to Trees, as in the Verses before, which are known to be good or bad, not by their Leaves or Flowers, but by their Fruit. Some of the Pharisees argue thus of our Saviour, *Jo.* 9. 16. where the proposition is sound and good, *He that keepeth not the Sabbath, is not of God*; their mistake was in the Assumption.

Use, What have I done all this while, my Friends, but described the Romish Teachers, especially those of the Jesuitical Tribe? Is an Egg more like an Egg, than the Predicants of that Synagogue like
like

like the Teachers deciphered by their Doctrines and Practices? Probably some of you have had occasion of Converse with them in *France*, 'specially in *Spain* and *Portugal*: But they that have read them, and known them, as we have in *Ireland* these last three or four years, know this too well. I have not time now to make the parallel as it ought, and can only touch on the several Heads.

As to the Person of Christ, many of them have been formerly pretty Orthodox; though the Report says that of late the Colledge of *Sorbone* is dangerously tainted with *Socinianism*: And we know their by-blows among us dash ruefully against this Rock.

But his Offices, how do they endeavour to vacate his Prophetical Office by obtruding their *unwritten Verities and Traditions. His Priest-hood by making it to pass over to others, his Successors contrary to *Heb. 7. 24.* where Christ is

* Traditiones
paci pietatis
affectum ac reve-
rentiam suscipit
& veneratur.
Conc. Trid.
Sess. 4.

(q) *irrupta* *Carri* said to have an (q) unchangeable Priest-
quod ad alium hood; the word signifieth such a Priest-
non demigrat; hood as cannot pass from him to any o-
five ad alium ther, as the Priest-hood of *Aaron* did,
per successio- asserting their Mass a proper Propitiatory
nem non tran- Sacrifice for the Living and Dead, con-
sit: quasi di- trary to *Heb. 9. 25. 26, 28.* and *Chap.*
cas, immigra- *10. 12, 14.* His Kingly Office also, by
bile, intrans- setting up their (r) Lord God the Pope,
fecibile, Hyper. as they blasphemously enough call him,
Intransibile, and giving him power to disanul (s)
quod ad alium the Laws of Christ.
transire nequit,
vel in successi-
vum scil. quod
successione non
transfertur,
sicut continge-
bat sacerdotio
Leuitico, E-
stius in loc.

(r) Extr.

Johan. 22. Tit. 14. c. 4. credere Dominum Deum nostrum Papam-- In Gloss. ad fi-
nem. (1) Caus. 15. q. 6. c. 2. Auctoritatem in Gloss. contra jus naturale potest dis-
pensare, contra Apostolum dispensat. See 100 Caus. 16. q. 1. c. 44. quicumque. In Gloss.
Quomodo Paschalis petuit dare hoc privilegium, cum sit contra preceptum Divine Le-
gis? Non est absurdum quod privilegium concedatur quamvis sit contra jus Divinum.
Nunquid laico? Dico quod sic.

The Doctrine of free Grace, how
much they decry, by decrying up Man's
free Will, is known contrary to *Phil. 2.*
13. forgetting *Augustine*, (whom some-
times they boast of,) saying, *Sub laudi-*
bis naturalia latent inimici Gratia, un-
der the praises of Nature lurk the Ene-
mies of Grace.

How

How they arietate against the conductive Principles of Men and Christians, who can be ignorant? Would they not perswade us that we are deceived, while we judge that to be Bread and Wine, which all the sound Senses of all Men in the World perceive such *? VVhether * Sense be fallible or infallible, it is certain we have no other Faculties or Organs to perceive immediately sensible things by. I can see by nothing but my Eyes, nor hear by any other way than by my Ears. If they say, we must believe that all Mens Senses are deceived, when God telleth us so: I answer, if we do not pre-suppose that by Sense we must perceive things sensible, it is in vain to talk of God's telling us any thing, or of any of his Revelations, or Faith therein; for I know not but, by Sense, that there is a Bible, or a Man, or a word, or a Voice to be believ'd. As Humanity is presupposed to Christianity, so is Sense and Reason to Faith, and the Objects accordingly. Against Reason also is this their Doctrine; for how

** Corpus Christi vere offerri, immolarique censetur manibus Sacerdotum; corpus non corpus, illocale, invisibile, impalpabile in puncto indivisibili ad modum spirituum. Frider. Spanhem. Fil. Introd. ad Hist. Sæcul. 10. pag. 996.*

can the sign and the thing signified be really the same, and at the same time? If it be the very Flesh and Blood of Christ, it is no longer a Sacrament of it. Besides, that the greatest Masters among them cannot agree how it becomes so; *Bellarmino* teacheth, that the substance of the Bread is not turned into the substance of Christ's Body *productivè*, as one thing is made of another; but that the Bread goes away, and Christ's Body cometh into the room of it, *adductivè*, as one succeeds into the place of another, the first being voided; and this, he saith, is the Opinion of the Church of *Rome*, himself being Reader of *Controversies at Rome*. But *Suarez*, Reader at *Salamanca* in *Spain*, confutes *Bellarmino's* Opinion, terming it Translocation, not Transubstantiation; and saith, it is not the Churches Opinion: Thus these *Babel-builders* understand not each other. Faith also their Opinion militates against; they say, the very Body of Christ is in the Bread of the Holy Supper: Hence it follows,

follows, that it is not in Heaven; for it being a Body like unto ours for substance, it cannot be in many places at once: But that Consequent is plainly repugnant to Scripture, *Acts* 3. 21. *Heb.* 9. 24.

How contrary to Government their Doctrines are, might easily be evidenced from their own Books; their subjecting Potentates to the Pope, that he may Excommunicate and Depose them, and dispose of their Kingdoms at his pleasure. This determined in the *Lateran* Council, under Pope *Innocent* the Third, about the Year 1215 Pursuant to which, our (t) King *John* was Excommunicated by that same Pope, and his Kingdom Interdicted. And our (u) Queen *Elizabeth* had Experience of the like favour more than once, and King *James* the First also. What influence they had into that foulest blot that ever the Protestant Profession lay under since the Reformation, I mean the taking off King *Charles* the First, will one day be made manifest; at least in that last day, when there shall be a Resurrection,

*Vide Baronii
Annal. passim.*

(t) *Polid. Vir-
gil. lib. 15.*

(u) *Camden's
Elizab.*

as of Bodies, so of Names. When both the Houses of Parliament had voted the King's Concessions at the Treaty in the *Isle of Wight* were a sufficient ground for Peace, who turn'd all off the hinges, and by whose Counsels the House of Commons voted, No Message to be received from the King, upon pain of Treason, will then be discovered. And when that Fatal Blow was given, who it was, that as in a way of Triumph, said, *Now is the Enemy of God, and of his Church fallen.* Surely no Man can produce this as the avowed Doctrine of any Protestant Church, that it is Lawful to rise up against a Lawful King, much less, to put him to Death.

And for their Works, how full of Craft, Cruelty, and Falshood † they are, we had, as this day, too sad an Evidence; besides, the *Irish* Rebellion in 1641; and the *Parisian* Massacre in 1572. And Men of this Spirit and Principle, how they promoted the Severity on our black *Bartholomew-day* in 1662, wherein more than

† In the Form
and Scile of
their Sentence
condemnatory
they pretend a
Petition to the
Secular Power,
In visceribus
Jesu Christi ut
rigo juris mi-
tigetur, atq; ut
parcatur vita;
yet how they
suck blood is
known.

2000 Ministers were civilly slain in a day, without any regard to their Ministerial Work, or Maintenance for themselves or Families; will one day be brought to light.

Yet these are the Men, and this that Profession of Religion, which the Dissenters are setting up, and bringing in. A Charge as unseasonable at this day, as unreasonable in it self. What have we done to bring in Popery, but pray'd against it, preach'd against it, endeavour'd to settle our People in and upon Principles destructive of it, and upon all Occasions born our Testimony against it, so far, as that not many years since we were charged with an Excess that was like to spoil all. They that thus calumniate us, if they would give themselves time to think, cannot but know, that some others in the World symbolize with Popery more than we. What have we in Doctrine, in Discipline, in Worship or Walking, that speaks our accession thereto? Have we declared to the World, that an

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inclination to evil in Men, is a condition of Nature, but no sin properly? contrary to the Ninth Article of the Church of *England*. Do we teach, that Man in his corrupt Natural state hath free-will to that which is good, to chuse, and to do it? Contrary to the Tenth Article of the Church of *England*. Have we in our Churches any Popes or Cardinals, any Patriarchs or Primates, any Arch-Prelates or Prelates, any Deans or Arch-Deacons, any Chaunters or Chancellors, or the like Anti-Scriptural Officers? Have we any Courts to punish Men in, that study to be more Holy, and serve and please God better than some of their Neighbours, in which Men may buy out the punishment of their sins? Have we any Priests, properly so called, to offer up Sacrifice for us, and an Altar to offer upon? Have we any Musick, Wind or String, to please the People with? Have we any Candles, or Candlesticks on an Altar? Any Crosses, whether of Wood, Stone, Silver, or in the Air? Do we adore an acknowledged
piece

piece of Bread, by receiving it on the knee? Contrary to the known practise of the Primitive Churches for some Ages; Praying on the Lord's-days (when surely they communicated in the Lord's Supper) (w) standing, and prayed not (x) kneeling, but in the time of Fasting, in token of Sorrow, Repentance, and great Humiliation. Do we encourage the worst of Men in their evil courses, by Prostituting the most tremend Ordinances of Jesus Christ to them, yea, forcing them in their Ignorance and Debaucheries to them; so accounting them, and dealing with them as the best of Christians, if they will but cry up the Church, the Church, the Liturgy, the Prayers? Have we tolerated in our Societies open and notorious Drunkards, Swearers, unclean Persons, and what not, that is filthy? How is it then that we adhere to, and are favouring, and bringing in Popery? We confess we dare not pluck the Crown from Princes Heads, nor jostle them out of their Thrones; we dare not deny Peers their Birth-right, nor Commo-

(w) Unde prima notio stationum. Et stare, surgere ad Orationem.

(x) Hinc phrasibus usum, ut in oratione, pro aliis adorandi.

ners their liveli-hood, because they follow not us in a way of Worship. In all Instances that be seem the faithful Servants of Jesus Christ, we have, we shall give the firmest Evidences of our abiding close to Protestant Principles.

But we have accepted of the Grace offered us in his Majesties Declaration, and thereon have opened our Meetings distinct from the Church of England.

Novum Crimen, C. Cæsar, & ante hoc tempus inauditum, Cic. pro Ligar. We have accepted Deliverance from Goales, Confiscations, Fines, harassed by the vilest of Men, and the liberty of the Exercise of our Ministry, unto which we were called by God and his People ; the discharge of which is dearer to us than Liberty or Life ; for this, speaking aloud, we bless God and the King : If this be our Crime, *Habent conficentes reos ;* and we heartily beg of God, that they that reproach us herewith, may never be cast

cast into such a state, as to desire, and embrace such a favour.

If it be the Interest, as well as Duty, of all Protestants in this day to unite against the common Enemy: Let those that have Power, and speak so much of an Establishment by Law, (the Law of the (y) Land, they mean not of Christ,) restore the species of a Church of Christ's, and his Apostles Institution, in which the Christians walked for the two first Centuries; let them preach the Doctrine of the Articles of the Church, as understood by them that formed them, and of their grave Prelates and Divines in the days of Q. Elizabeth, and K. James the 1st. let them reform their Congregations, and especially their Ministers, and not enjoin on us as Terms of Communion, what they acknowledge but indifferent in themselves, we profess would be sinful to us, and they will soon have few Dissenters in England. I speak for my self, yet have some presumption that I speak the sense of some.

(y) Qu. Whether the Church of England were not Established in Popery, and so a Popish Church by Law?

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some thousands of my Brethren in the three Kingdoms. But if we may have no Peace with them, unless we debauch our Consciences with the Conformity which they require, we must beg their Excuse, we are otherwise perswaded in our Minds, after a deliberate Examination: We (z) have learned Christ, we dare not do thus.

(z) *ὁμοῦς Χριστὸν
ἀντὶ τοῦ ἐκείνου τοῦ
Χριστοῦ,
Ephes. 4. 20.
Ita dixit
Beza, & post
eum Gatak.
cin. l. 1. c. 3.
p. 26.*

However, thõ they exclude us, we will embrace them, thõ they persecute us, we will pray for them, thõ they will not love us, we will love them, thõ they will not that we should love them; yet whether our selves will or no, we will love them, and so fulfil the Law of Christ.

To return then from this Digression, and to an end of this Discourse; beware of *False Teachers*, be not deceived, that ye be not destroyed by them. What-
ever pretences they have of Piety, Anti-
quity, Universality, &c. within they are
ravelling

ravening Wolves. I will take my leave of you at this time, in the words of Dr. Tho. Holland, sometime *Regius* Professor in Oxon, and Rector of Exeter Colledge there, when he went any Journey, calling the Fellows together, he used to say, *I commend you to the Love of God, and Hatred of Popery and Superstition.*

cionis, Clark in his Life.

*Commendo vos,
dilectioni Dei
& odio popu-
laris & supersti-*

F I N I S.

travelling Wages. I will take my leave
of you at this time, in the words of Dr.
The Holland, sometime Rector of Exeter College
in Oxon, and Rector of Exeter College
there, when he went any Journey call-
ing the Fellows together, he used to say,

Commendat
dilectissimi
et carissimi
in Christo

I commend you to the Love of God, and His
freed of Popery and Superstition.

twice black in his life.

FINIS